

A MANUAL:

OR,

Three Small and Plain Treatises:

VIZ.

1. Of Prayer, or *Active*
 2. Of Principles, or *Positive*
 3. Resolutions, or *Oppositive*
- } DIVINITY.

Written for the Private Use of a most
Noble L A D Y, to preserve her from the
Danger of P O P E R Y.

By the Most Reverend Father in God,
JOHN, Lord Arch-Bishop of YORK.

William



London, Printed for W. Garret, and are to be sold
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ANNUAL

OF THE

PROGRESS OF

THE

ARTS

AND

MANUFACTURES

IN

THE

UNITED STATES

OF AMERICA

FOR THE YEAR

1800

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I

Certain P R A Y E R S,
AND
Short MEDITATIONS,

Translated out of the Writings of St.
*Augustine, St. Gregory, St. Barnard, Joannes
Picus Mirandula, Ludovicus Vives, Geor-
gius Cassander, Charolus Paschalius, and
others; for the private Use of a most
Noble Lady.*

Morning Prayer.



Y Soul fleeth unto *psal. 130.*
the Lord before the ^{6.}
morning Watch, I
say, before the mor-
ning Watch.

O let me hear thy loving kind- *psal. 143.*
ness betimes in the morning, for in ^{8.}
thee is my trust: shew thou me the
way, that I should walk in, for I
lift up my soul unto thee.

O Lord assist me with thy Holy
Spirit in my Prayers, and let my
cry come unto thee.

Our Father which art, &c.



S Greg.
Hamil.
33. in
Iob.

A Prayer for Confession of sins.

REceive (O Lord) in the arms of thy mercy, thy distressed hand-maiden, who in *remorse* and *contrition*, returns unto thee from her sins. Because the life of that sinner is not abhorred of thee, which is accompanied with sighs, and repentance. Pardon then (O Lord) all my offences for thy dear Son's sake. *Amen.*

A Prayer for the Morning.

Georg.
Caf-
sander
Pres.
Eccles.

ALmighty God, our heavenly Father, which hast brought me thy hand-maiden to this present Morning, protect me still with thy mighty power, that this ensuing day, I may fall into no sin, nor run into any kind of danger, but that my thoughts, words, and deeds may tend to the honour, and glory of thy Name, and the eternal comfort, and salvation of
mind

Prayer.

3

mine own soul, through Jesus Christ my Lord, and only Saviour, *Amen.*

Another.

O Most sincere, and pure *Vives.*
Light! from whence this
 light of the day, and of the *sun*
 fetcheth his beginning; Thou
 which *enlightenest* every man, that
 cometh into the World. Thou
Light, whom no night, or evening
 can obscure; but continuest ever
 in thy Highnoon *brightness*. Thou
Word, and *Wisdom* of so great a
 Father, enlighten this Morning
 my soul, and understanding, that
 thy weak Hand-maiden may be
 this day as *blinded* to the *Vanities*
 of the World; and quick-sighted
 only to those things which are
 pleasing unto thee, and leading
 to the wayes of thy Commande-
 ments. *Amen.*

For the Mediation of Christ.

Greg.
Hom.
7. in
Ezech.

Lord Jesus, that art not only righteous, but *righteousness* it self, and art my *Advocate* with God the Father, justifie thou me thy Hand-maiden in the day of judgment, because I acknowledge and accuse my self, as full of injustice, and pollution. For it is not upon any action, or contrition of mine own, that my soul relies, but only upon a faith, assurance, and bold confidence in thee, mine *Advocate*, who livest and raigest with the Father, and the Holy Ghost, one God, world without end. *Amen.*

Against Temptations.

Aug.
Serm.
86 de
verbis
Domini.

Give me thy Grace (O Almighty God) so to vanquish, and overcome the *lusts*, and *temptations* of this world, that I may triumph
with

Prayers.

5

with thee over the Devil, and his wicked angels in the world to come. *Amen.*

For Piety.


I Humbly beseech thee (O Al-*Aug.*
mighty God) that this desire of *Sermi*
reading, and hearing thy sacred *82.*
Word, which by thy Holy Spirit thou hast planted in my heart, may by thy grace, and mercy, be daily renewed, and augmented unto a perfect fire of zeal and devotion, to the honour of thy Name, and salvation of mine own soul in Christ Jesu. *Amen.*

A Prayer for a Noble-woman.

O Lord Jesus Christ, that art *Carolus*
so far from contemning No- *Pascha-*
bility of birth, that thy Evange- *lius.*
lists have diligently searched out, and recorded thine own genealogy, give me, thy unworthy Hand-mai-

den the grace, that I abuse not by *ingratitude* this thy favour, and mercy. But rather, as it was first acquired in my Ancestors, let it still be preserved in my Person, by my continual serving of thee, and doing (as it shall lie in my power) all works of *Charity* to my Neighbours. Give me grace, that as thou hast placed me in *Birth and Rank*, so I may be found in *devotion, piety, lowliness of mind, meekness*, and a religious care of thy worship, conspicuous above others. And if it be thy gracious Will to make me a Mother of Children, and Mistress of a Family, let me appear a *pattern and ensample* of Devotion, and Piety to all that are about me. And make me and them to live in thy fear, that we may dye in thy favour, through Jesus Christ our Lord and only Saviour. *Amen.*

A Prayer for a Wife.

A Almighty God, which hast *Carolus* given me to be a *comfort*, and *Paschal*, an *helper* unto my Husband, endue my soul with those Heavenly Graces, wherewith I may be most enabled to serve thee, and please him. Knit our minds, as well as our bodies in an indissoluble band of sincere affection. Give either of us sanctified hearts, zealous towards thee, thankful towards our Sovereign, sincere and loving one towards another. Crown withal, if it be thy Will, these chaste *intentions* with thy fructifying *grace*, that we may become the happy Parents of such *Olive branches*, as may one day advance thy Glory in the Church, and Commonwealth. In a word, so incorporate us both by faith in Christ unto thy kingdom of Grace, that we may at the last attain unto thy kingdom of Glory. *Amen.* 

A Prayer for one attendant near
the person of a Prince.

Carolus
Paschal.

ALmighty God, by whose
gracious providence it com-
eth, that my Lord, and Husband
is thus employed in that nearness
of attendance upon His Royal Ma-
jesty, give him grace so to serve
thee, that he may the better serve
him, and by making him thy Saint,
continue him his servant. Fill his
mind with all Wisdom, Know-
ledge, and other Virtues befitting
his rank and calling, that he may
seem no more *elect*ed by the King,
then *select*ed by thee for these em-
ployments. Make him vigilant,
careful, and industrious in his Ma-
sters affairs. Make him to accompt
it his only *happines*s to serve thee,
his only *virtue* to observe him,
and all the rest as glittering *vanity*.
That after a troublesome, but long
life in a Kings Court, his soul may
be

Prayers.

9

be carried by the Angels unto thy Court, where *one day is better than a thousand*. Grant this for thy dear Son's sake Jesus Christ our Lord. Amen.

Meditation.

Count MIRANDULA, his twelve Thoughts, or Weapons against all the Temptations of Sin.

Think,

1. **T**He pleasure thou art tempted unto, but short, and momentary. *Jo. Pici Mirandule Doct. Salutif.*

2. And even this is attended with loathing and anxiety.

3. And yet that for this, thou must lose Heaven.

4. That thy life is but as a dream and shadow.

5. Thy death is suddain, and at thy door.

6. Thy time of repentance casual, and uncertain.

7. Thy

7. Thy reward, or punishment
endless and eternal.

8. That thou art a creature of an
excellent worth, and made to serve
God.

9. That thou hast no happiness to
the peace of Conscience.

10. Think how good thy God hath
been unto thee.

11. Think of the Cross, and of
Christ, who there died for thee.

12. Of examples of holy men and
Saints, who lived before thee.

Walk about your Chamber a turn or two
after your Prayers, and meditate upon these
points seriously, and you shall find, that tem-
ptations to sin will vanish away, and leave to
assault you.

The four last things to be first thought
upon by all good Christians.

Bern.

Bona-

vent.

Dionis.

Carthus.

1. The day of thy Death, thou knowest
not how suddenly.

2. The day of Judgment, that will come
certainly.

3. The

Prayers.

II

3. The joyes of *Heaven*, if thou live Religiously.

4. The pains of *Hell*, if thou continuest to do wickedly.

The end of Morning Prayer.

Ebening Prayer to bed-ward.

OLord hear my Prayer.

And let my cry come unto thee.

Our Father which art, &c.

A Prayer for Even.



Lord, I do confesse to *Carolus*
my shame, and confu- *Paschal.*
sion, that this *day* hath
been spent by me with
less purity, and piety,
than it should have been. I have
augmented since this *morning* the
score of my sins. My *thoughts* have
been *polluted*, my *wit* prophane, and
unsanctified, my *tongue* more rash,
and *unbridled*, then became any one
of that rank, and calling, wherein
thou hast set me. I have sinned
through

Prayers.

through *idleness, ignorance, slothfulness and malice.* And this *darkness* of the night puts me in mind of that eternal *darkness* my sins have deserved. Pardon, and forgive me all my transgressions. Let this darkness be a fit time unto me of *rest, and sleep,* and no opportunity of *snarcs, and temptations.* Send thy Holy Ghost into my heart, to free; and purifie the same from all *rolling motions,* and suggestions of Sathan, and the usual *terroures,* and *affrightments* of the night. Preserve this house in safety (O Lord) and all the people that are therein. Let my prayer ascend up unto thy presence as the incense; and let this lifting up of mine hands be as an Evening sacrifice; through Jesus Christ our Lord, and only Saviour. Amen.

Another.

Vives.

HAVING spent the day, we be-
take our selves to our repose
in the night. So after the troubles
of

of this present *life*, we shall rest our selves in *death*. Nothing doth more resemble our *life* than the *day*, our *death* than *sleep*, our *grave* than the *bed*, and our *resurrection* than our *awaking* in the morning. Do thou then, O God my protector and defender, preserve me in my *sleep* from the incursions and temptations of the *devil*, and in my *death* from the guilt and punishments of my *sins*. I have no *strength* to resist in the one, nor *merits* of mine own to display in the other. Look only upon the merits of my *Lord*, and *Saviour*, and give me a strong, and stedfast *faith*, to *apply* his righteousness to mine own soul. In confidence, and full assurance of whose *satisfactions* for all my *sins*, I do for this *night* lie me down in peace, and take my rest, for it is thou *Lord* only, that maketh me to continue in safety. Amen.

Amen.

Another.

G. Cass.

ALmighty and everlasting God, who makest the *light* to succeed the *darkness*, give me the grace to spend this *night* freed from the *snarcs* of *sin* and *Sathan*, and to be here again upon my knees in the morning to give thee thanks for the same, through Jesus Christ my Lord; and only Saviour. *Amen.*

Meditations.

When your maid is getting you to bed.

Vives.

HE that willingly goes to bed, should as willingly go to his grave. We willingly put off our *cloaths*, being to put them on again in the *morning*; and should as willingly put off our *bodies*, being to put them on again in the *R. sur-rection*.

2. After the troubles of the *day* comes the quietness of the *night*, in the which the King, and the
 swain

swain differ nothing: So after this life comes death; where poor and rich are alike, and equal.

3. Here is a fit time (especially laid in your bed) to fall to your Andite for the day past.

The practice of King Charles the First.

What evil you have committed by

- | | | |
|---|--|---|
| { | 1. Swearing. | } |
| | 2. Lying. | |
| | 3. Tanning. | |
| | 4. Being too angry. | |
| | 5. Vain talking, especially of Religion. | |
| | 6. Exceeding in fare or apparel. | |
| | 7. Injuring of another. | |

Repent of it. Detest it. Resolve to do it no more.

What good you have omitted, as

- | | | |
|-------------------|--------------------------------------|---|
| { | Saying grace when you eat. | } |
| | Praying. | |
| | Relieving of a poor body. | |
| | Respe- } husband | |
| | cting your } parents. | |
| | Spending some time upon Meditations. | |
| Works of charity. | | |

Desire Gods grace to be more wary.

What

Prayers.

What good
you have
performed

If you have learned
any thing that day.
If you have done any
man good that
day.
If you have kept your
private and pub-
lick Prayers, that
day.
If you have given
any Alms that
day.
If you have heard the
Word, or recei-
ved the Sacra-
ment that day.
If you have spent any
time upon your
Meditations that
day.

Rejoyce
in it, &
give God
thanks
for it.

When you have run over these accompts and
find sleep coming, say

Into thy hands I commit my Spi-
rit, for thou hast redeemed me (O
Lord) thou God of truth. Amen.

The end of Evening Prayer.

Some other Collects.

For Faith.

Vives

MAn is blinded by sin, but thou
(O Christ) by the goodness
and

and mercy of God the Father, art become our *guide* in the way of salvation. And yet such is our wretchedness, and misery, that we *stagger* for all this, sometimes not understanding; sometimes not believing, many times not applying to our souls with a sure confidence thy promises of *salvation* set down in the *Gospel*. O miserably *blind* that we are, that can neither *see* our selves, nor *believe* our guider, and instructor. O thou eternal, and pure *verity*, vouchsafe so to slide into our hearts, that we may be more certainly perswaded of thee, and thy *truth*, than of those things we *see* with our *eyes*, *hear* with our *ears*, and *handle* with our *hands*; the weak apprehensions of our bodily senses, upon which this *flesh* and *blood* doth so much depend. Appease and assuage those *rolling thoughts*; and wandring *motions* of the flesh; that make us to *doubt*; and stagger in those high *mysteries*, of the which

Prayers:

we ought most firmly to be fixed, and resolved. *Faith* is thy gift, and therefore work it by the *holy Ghost* in my heart, that all my senses, and imaginations may become slaves, and captives to the same. *Lord, I believe, help thou mine unbelief. O Lord increase my faith. Amen.*

Meditations.

Vives.

1. How easily we believe a lewd, and lying *man*, and yet how scrupulous we are to believe *God* himself.

2. We believe a *man* in things, which *nothing* concern us; we believe not *God* in matters of our *salvation*. *Man* is *impotent*, *God* *omnipotent*.

3. We believe our *senses*, which often delude us, as in all tricks of *Legeyrdemain*: we distrust *Christ*, who can neither be *deceived*, nor *deceive* us.

for

for the King, and the Royal
Issue.

I Humbly beseech thee, Almighty *G. Cass.*
God, to prevent with all blessings
of goodness, our King, and His
Royal Issue. Increase upon them
day by day all thy favours, vanquish
with thy mighty hand, all open
enemies, and privy *Conspirators*,
who oppugn their *Religion, Life,*
Diadem or Dignity. Crown each
of them with all virtues, these vir-
tues with long lives, and their lives
at the last with eternal glory. *A-*
men.

for Charity, or the works of
Mercy.

O Lord of mercy, and com- *August.*
passion, I beseech thee by the *Mediat.*
tender bowels of thy Son Christ
Jesus to move my stony heart to the
works of mercy, that I may keep my
hours of Prayers, mourn with them

Prayers.

that mourn, *counsel* them that are
amiss, *help* them that are in misery,
relieve the poor, *comfort* the sor-
rowfull, *help* the oppressed, *forgive*
them that trespass against me, *pray*
for them that hate me, *requite* good
for evil, *despise* no man or woman,
reverence my betters, *respect* my e-
quals, be *humble*, and courteous to
my inferiours: *Imitate* those that
are good: *shun* those that are bad:
embrace virtue, *eschew* vice. Be
patient in adversity, *modest* in prof-
perity, *thankful* in either. Keep a
watch over my tongue. *Scorn* this
world, and *thirst* after Heaven. A-
men.

For the receiving of the Blessed
Sacrament.

G. Cass.

O Lord Jesus Christ the only
begotten Son of God, through
whom only is granted forgiveness
of sins, and life everlasting, who
didst justify the *Publican*, when he
confessed, the woman of *Canaan*,
when

when she prayed, *Peter*, when he repented, and the *thief upon the Cross*, when he called upon thee; grant unto me, a most miserable, and wretched sinner, pardon and forgiveness of all my transgressions, which I most humbly confess I have committed against thee; that I may receive this *Communion of thy Body and Blood*, not to my judgement, and condemnation, but to my everlasting comfort and salvation, who livest and reignest with the Father, and the holy Ghost, one God, world without end. *Amen.*

Meditation.

When you have newly received,

O Lord increase my faith *O G. Cass.*
 Lord, let the *Body and Blood* of Christ be fixed in my soul to my comfort in this life, and eternal salvation in the life to come. *Amen.*

For that day you expect to hear
a Sermon, or when you read
upon your Bible.

G. Cass.

A Almighty and everlasting God,
whose Word is a lantern to our
feet, and a light unto our paths, open
and enlighten my under under-
standing, that I may learn the my-
steries of thy Word, so far forth, as
is necessary to my salvation, purely
and sincerely: And be so transfi-
gured in my life and conversation,
unto that which I shall learn, as to
please thee in will, and deed,
through Jesus Christ my Lord, and
only Saviour. Amen.

*For Sicknes, and all other Uses,
you have excellent Prayers in the Book
of Common prayer.*

Printed



PRINCIPLE

Few Notes for the private Use of a
most Noble L A D Y.

A Prayer to be said upon your
knees, before the reading over
of these Notes,



Almighty God, the
Fountain of true
Wisdom and Know-
ledg, send thy Holy
Spirit into my heart,
that I may *sufficiently*
understand, and *stedfastly* believe
all the Doctrins *necessary* to my Sal-
vation; and add such *practice* and
obedience to this Faith, through the
whole course of my life and conver-
sation, as I may so serve thee in thy
Kingdom of Grace, that hereafter I
may be made partaker of thy King-
dom of Glory, through the only
merit

Principles.

merit and mediation of thy dear Son, and my dear Saviour *Jesus Christ*. *Amen*.

I.

MAn, since his fall in *Adam*, hath no hope of salvation, but by the *Covenant of Grace* betwixt *God* and *Man*; Whereby *God* promiseth unto man, Mercy and Forgiveness of Sins; and man unto *God*, true Faith in *Christ* and holiness of life and conversation.

II.

Christ is the Saviour, as of all, so especially of them that believe, and these alone are of *God's Church*. Now the Church of *God* is,

Any Company or Congregation of men wheresoever living, called by *God* through the sound of the Gospel, unto the Faith of *Christ*, and distinguished from other Societies

eties by these five Marks especially,
1. hearing and reading the *Word*,
2. *Faith*, thereunto, 3. the use of
the *Sacraments*, 4. *Prayer*, and 5.
Sanctity of life.

Where these five things are, there
is ever a Church of God and suf-
ficient means of salvation.

III.

THe Word must be read often
upon your Bible, with modesty
and short desires of the heart unto
God, to give you grace to under-
stand it, to believe it, and to pra-
ctice it; It must be heard upon all
convenient occasions, especially in
those two hours of the Lords day,
appointed by the Church and the
State for that Divine Worship, and
then you must observe four Rules.

1. Observe the Preacher with
attention and modesty.

2. Secondly, apply unto your
self in particular, the Doctrins and
Uses

Principles.

Uses which are delivered in general.

3. Examin your conscience if you be guilty of the sins there reprov'd, and presently call to God for grace to amend them.

4. Think upon these things again when you come to your Chamber.

IV.

THis outward hearing and reading of the Word, together with the inward working of the Holy Ghost in your hearts, doth beget a true, lively and saving faith, which is,

A full belief without doubting, that all is true which God hath spoken or promised in the Scripture, and that you rest wholly and confidently upon God, that he will grant unto your self in particular, forgiveness of sins, upon your Repentance and Amendment, and perseverance unto the end,

This

This is the main point you are seriously to meditate upon, and therefore observe these precepts.

1. If you do not believe, or if you do doubt of any thing in Scripture, presently pray unto God to strengthen and enlighten you.

2. If you doubt whether you may have any particular interest in those general promises of grace in *Christ*, propounded in the Gospel, fall again to your prayers for an increase of *Faith*.

3. If you doubt, and yet can find in your heart to pray for more faith, let your conscience never be troubled with such a *doubting*.

4. Mark well when the Creed is in reading, and give an assent with your heart to every Article. And (as I doubt not you have learn'd it) so keep it still in memory.

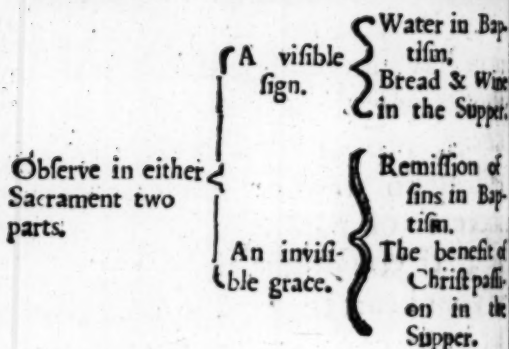
V.

Now as this practical and working Faith is wrought in us by
the

Principles.

the reading and hearing of the Word joyned with Prayer, so is it signed and sealed in our hearts by the two Blessed Sacraments.

Baptism. The Lords Supper.



VI.

Baptism is the first Sacrament of the *New Testament*, to wit,

An outward washing of Water appointed by Christ in his Church, with this promise, that upon your being Baptized, you were as certainly washed from your sins Original

the original being an infant, and actual, if
is in you had been of years, by the Holy
the Ghost, and the Blood of Christ, as
you were rinsed outwardly in body
by this Element of Water.

per. Mark then these Uses of Bap-
Bap- tism.

Wine
pper. 1. It assures us we are washed
of Bap- from our sins by the *Holy Ghost*, and
the Blood of *Christ*.

2. It keeps us from despair, be-
cause it assures us our sins are wa-
shed away.

3. It keeps us from sin: For it
is a shame for one washed to soil
himself again.

4. It gives an entrance into the
Church.

et h, or
r. 5. It hath a { visible sign, } Water,
{ Grace invi- } Forgiveness of
sible, } sins by the
blood of Christ

VII.

THe Lords Supper is a distribution of Bread and Wine, which seals, signs and exhibits, or gives unto you *Christs* true Body offered, and his true Blood poured out upon the Cross, for your sins, as certainly, as the Priests exhibit unto your hands the Bread and the Wine. And withal, the Supper assures your heart, that *Christs* Body and Blood nourish your soul to eternal life, as surely, as Bread and Wine doth nourish your body to the offices of this temporal life.

Mark then the Uses of this Sacrament of the Supper.

1. It assures you of all the benefit that is to be expected from the Body and Blood of *Christ*.
2. It puts you continually in mind that *Christ* died for you.
3. It strengthens and ascertains your

your faith, if it be received worthily. And therefore you must not neglect (thrice in the year at the least) to approach with all reverence to this heavenly Table.

VIII.

That this Sacrament may be received worthily, you must examine your self before the receiving; Pray unto God for *Faith* in the receiving, and take heed of *gross* and *premeditated* sins after the receiving of this *Sacrament*.

IX.

Before the receiving, you must examine four things:

1. Whether you know how you ought to Live. To this end read over the Ten Commandements.
2. Whether you know how to Believe. Read over attentively your Creed.
3. Whether you know how to Pray. Say over advisedly the Lords Prayer.

i. You must examine your knowledge,

6

With-

Principles.

Without this little knowledge (at the least) you are not fit to Receive.

2. You must
examin your
Faith,

Whether you are assured in your heart, that Christ hath fully satisfied for your sins, and perfectly (on your repentance) reconciled you unto God, not others only, but your self also.

Without this assurance (in some measure) you may not receive.

3. You must
examin your
Repentance.

*1. Whether you are sorry for your sins.
2. Whether you hate sin.
3. Whether you resolve to endeavour to sin no more.*

Without this Repentance you cannot Receive worthily.

4. You must
examin your
Charity,

*1. Whether you forgive all the World.
2. Whether you are free from malice and hatred.*

When you have examined these four points, you may receive worthily.

X.

NOW your faith in *Christ* which you have gotten in Gods Church,

Church, being thus *hatched* by the holy Ghost in your heart, brought forth by your *hearing*, cherished by your *reading* of the *word*, sealed by your *Baptism*, and strongly confirmed and strengthened by your partaking of the blessed *Sacrament* of the *Supper*, must be continually maintained and preserved by these two means,

Prayer unto God and him only. And Good works, or holiness of life.

And this is the sum of all your *Notes* which I recommend unto you for this time.

1. *Salvation* is only by such faith in *Christ*, as worketh by Love.

2. *Faith* only in Gods Church.

3. *Where*, by the *Word* read or heard, Faith is nourished.

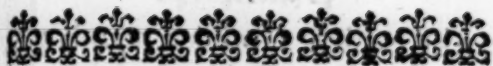
4. By the Sacrament of *Baptism* assured.

5. By the Sacrament of the *Supper* ratified and confirmed.

6. By *Prayer* and *Good works* for ever established.

A Prayer after the reading of these few Notes.

O Lord God, that I may be partaker of thy *Covenant of Grace*, make me a believing member of thy Church, send thy Holy Spirit into my heart to beget there a *confidence* and full *assurance* of the remission of all my sins in *Christ Jesus*, let this assurance be still *nourished* with my *hearing* and *reading* of the *Word*, let it be sealed unto me by my *Baptism*, confirmed by the *Sacrament* of the *Supper*, and fully established by my serving of thee in *Prayer* and *Good Works*, to the glory of thy Name, and the endless comfort and salvation of mine own soul, through *Jesus Christ* our Lord. *Amen.*



A SHORT CATECHISM

CONCERNING

Faith and good Works ;

To be Read and Meditated upon
once every Week at the least ;
which may be well called, *The*
Catechism of the Conscience.

Quest. **W**Hy hath God made
me a reasonable Crea-
ture, and not (as
well he might) of
a meaner kind ?

Ans. That with your whole
heart, that is, with your will, and
understanding, you might serve
him, and love him : Which crea-
tures only indued with reason can
do.

Quest. *How is God principally ser-
ved, and loved of me ?*

Ans. By your faith and good
works,

works, which God commands you in his Word. And these good works of yours are twofold,

Prayer to God.

Charity to men.

Quest. *What is Faith?*

Ans^r. A full belief, and persuasion of your heart, (sometimes called an *assurance*) whereby you are resolved of these three points.

1. That there is } Father, who created you.
one only God, one } Son, who redeemed you.
Essence, and Three } Holy Ghost who sancti-
Persons. The } fied you.

2. That God the Son came into the world, to do all that was to be performed, and to suffer all that was to be endured by you, for your sins actual, and original; and hereby obtained for you perfect forgiveness of all your sins, and hath bestow'd upon you his own perfect righteousness, by the means whereof you are reckon'd just, and guiltless before the throne of God, on a supposal that you repent, and are become

become a new creature, by bringing forth fruits meet for repentance.

3. That God hath prompted with his Holy Spirit the Pen-men of the Scriptures, to teach you all this faith, and belief, as also all the course of his worship, And that every thing contained in these Scriptures is true.

Q. Why doth God so much require of me faith, and belief?

A. Because without believing in him, you cannot love, nor reverence him. As if you did not believe your father to be your father, you would not love him, or reverence him, as your father.

Q. How is this Faith first wrought?

A. By your hearing of Gods word, and using those two *Sacraments* appointed by Christ in his Church, *Baptism*, and the *Lords Supper*: And withal, by praying continually unto God, and doing of good works.

Principles.

Q. *How shall I know that I begin to have Faith?*

A. If you find in your self these alterations :

1. If you find, that you have gotten more knowledge of God, and of Religion, and are glad thereof.

2. If you desire more than you did, to have the Son of God to become your Saviour, and to stand betwixt you and Gods wrath for the sins you have committed against God.

3. If you take $\left\{ \begin{array}{l} \text{Reading and hearing the} \\ \text{more delight} \quad \text{Word of God.} \\ \text{than you did in} \quad \text{Receiving the Sacrament.} \end{array} \right.$

4. If when you find doubtings in your mind, you can pray unto God, to strengthen your Faith.

5. If you endeavour to abstain from sin, for fear of offending so good a God.

6. If you begin to endeavour to live godly, and righteously, because it is the Will and Commandment of God.

7. If

7. If you take more delight than you did in praying to God.

8. If you thank God privately for these his good motions.

By these eight points you may soon know, whether you have true faith or not.

Q. What is the infallible mark of true and justifying Faith?

A. The effectual applying of Christ, and all his benefits to your own soul in particular: And is then only effectual, when it worketh by love an impartial obedience to the Commandments of Christ.

This application doth make a difference betwixt justifying Faith, and all other kinds of Faith, which cannot save us: As

Historical Faith, which is a bare assent.

Faith of Miracles, which is a bare confidence added to assent.

Temporary Faith, which is but a bare profession of the Faith for a time, embraced only for the desire

of { Knowledge.
Credit.
Profit.

Q. What is the meaning of this assertion of S. Pauls, that we are justified by faith alone? *A.*

A. It is meant of a practical and working Faith; for even as when you give your alms to a Begger, it is received by his hand alone, and yet his hand is not alone when it receives these alms, but accompanied with an arm, sinews, and arteries: Even so, when God offers unto you Christ, and his righteousness, you do receive him by Faith alone, (as it stands in opposition to the deeds of the Law,) and yet this Faith, which receives Christ is never alone, but still accompanied with Charity, and good Works. In a word,

1. To hold alms is proper to the hand, and not the arm: and to hold Christ, proper to Faith, and not good works.

2. You are justified by Faith alone, and yet if your Faith be alone, it cannot justify you.

Q. What is the meaning of St. James, when he saith, That we are justified by works, and not by Faith only?

A.

A. His meaning is clearly that obedience to God's Commands, as well as Faith in his Promises, is absolutely required to our Justification. *Jam. 2. 20, 21, 26.*

Q. What is the least, and weakest degree of Faith, that I may build upon, to keep me from despair, in case I find not all those alterations in my self, which you spake of before?

A. 1. If you desire Faith, or pray unto God, that you may desire Faith.

2. If you can pray, or desire of God, to enable you to pray.

3. If you find fault with your want of Faith, and desire sometimes of God to help this want.

4. If you dare not live indulgently in any one wilful, or deadly sin, but sincerely and earnestly strive against it.

Then you are (for all your doubtings) the child of God.

Reso-



RESOLUTIONS.

Oppositive *DIVINITY*:

O R,

The ordinary Objections of *Papists*,
against them of the *Reformed*
Churches,

A DIALOGUE.

Papist.

Protestant.

C H A P. I.

Of the Church.

Papist. **T**He Church of Eng-
land is no Church.

Protest. That were very
strange, considering
your own Writers conclude a
Church to be there, where there is
found 1. *Doctrine of Salvation*, ac-
cording to Scripture; 2, the *Use of*
the Sacraments; and 3. *outward*
Discipline,

*Georg.
Cassan.
consult.
sital. de
Ecclesia.*

Discipline, or Ecclesiastical Government, although the *Church-men* should fall short of those *Apostolical*, and *primitive* perfections, which flourished in their predecessors.

Pap. Yea, But it is not the *Catholick Church* mentioned in the *Creed*, *I believe in the Catholick Church*.

Prot. 1. No more is the *Church of Rome*: For there was no *Church* at all in *Rome*, when the *Creed* was made by the *Apostles* at *Hierusalem*; every *Apostle* making his *Article*, when they were to depart to plant particular Churches in *Rome*, *England*, and other places.

Ruffin. in Symb. August. Ser. 115. Id. Serm. 131. de Tempore.

2. But our *Church* is a *branch*, and portion of that *Catholick Church*, as is also the (a) *Greek*, *Armenian*, *Æthiopian*, and *Syrian* as well, if not rather than the *Roman Church*.

(a) *Theoricus in colloq. Damianus d. Gots O-nuprius in vita Julii.*

Pap. Peradventure these other Churches may be members of that *Catholick Church*, as joyned and united

united with us, but the union betwixt your Church, and ours hath been *cut asunder* above an hundred years ago, and therefore you are quite cut off from the *Catholic* Church.

Prot. This is more than you know, or than I am bound to believe. For

Caland. conf.
Page. 930.
meerly spiritual
consisting in
Faith, Hope,
Charity, true
Doctrin, &c.
Institut. of a
Christian. fol.
19.

This *union* of the members of the *Catholic* Church is *inward*, not *outward*, and therefore discerned only by God himself: We never *sundred* our selves from the *People*, or *Church* of *Rome*, but from the *Faction*; or *Court* of *Rome*; not from the *sincere Doctrin* of that Church, but from the *corruptions* and *innovations* foisted into that Church.

Caland.
ibid.

And therefore although we be never so hated, and excommunicated by your *Priests*, yet, we may be still united in internal society with your *Church*, if you retain those *principles* of Religion sound;
and

and unaltered, in the which our forefathers died, and (as we well hope) were saved.

Pap. How are you then gone from us, if you be still united with us?

Prot. As the *Prophets* went from the corrupt Churches of the *Jews*, and as *Christ* and his *Apostles* from the *Scribes*, and *Pharises*, clamando, & dissentiendo, by crying out against your corruptions, and dissenting from your innovations, and this (a) your own men allowed us to do.

(2) *Cas. consult. pag. 929. Gerson de potestate Ecclesie.*

Pap. I, but some of your men say, that we had no true Church of God in the West of many years before *Luther's* time.

Prot. Their meaning is to be limited in respect of the predominant and prevailing Faction. Your Church held (I confess) a saving profession of the Truth of God, but your Church-men mingled therewith many damnable impieties. And these innovators only carrying the greatest

greatest shew of the Church, are denied by our Writers to be the true Church of God.

Pap. This it is we *Catholicks* observe. You dare not for all your malice deny the Church of *Rome* to have in some sort a *saving profession* of the truth of God, but our *Priests* conclude directly that your Church hath no *truth*, at all, and that (a) none can be *saved* in that Church.

(a) *Barclay*
ius paræ-
nes. lib. 1.
pag. 7.

Prot. As in every Kingdom the general estate is nothing so forward, active, quick, and peremptory, as the private *Factions*; and yet is found at the last more wise, and staid in final resolution: So in the *Catholick Church*, the (b) *Factions* are ever more heady, and precipitate in their denunciations of *Heaven*, and *Hell*, than the *main body* thereof. Hence it cometh to pass, that although the *Greek*, *Arminian*, *Ethiopian*, and *Syrian*, and (for the most part) the *Protestant* doth censure charitably of those *Luicks*, who
living

(b) *Can.*
loc. theol. 1.
4. c. 1. Lin-
dan pan-
ph. 1. 4. c. 7.

living
of
trin
tori
perf
the
(b)
Fam
Chu
own
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of H
their
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ing:
Pa
in mi
usual
stant
in to
ligion
whic
Seein

living rather *in* than *of* the Church of *Rome*, hold the grounds of the doctrine of Salvation, without any notorious mixtures, with the late superstitions, and impieties crept into the same; yet doth the (a) *Papist*, (b) *Russeist*, (c) *Anabaptist*, (d) *Familiist*, and (e) *Puritan* hold no Church a Church of God, but his own conventicle, and all to be damn'd that are not of his society, and combination. Now what belief you shall afford these *Bonteseaux* of the *Catholick* Church, that dispose of *Heaven*, and *Hell*, as if it were their own *Fee-simple*, I leave to your wisdom and common understanding.

(a) *Quodlibets* pag. 342.

(b) *Russic. com. c. 25.*

p. 103.

(c) *Sle.*

Hist. l. 5.

(d) *Allens confes.*

(e) *Protest p. 16.*

Pap. Me thinks you now put me in mind of another objection, which usually we make against the *Protestants* of *England*, that they bring in too much good fellowship in Religion, and make *salvation* a flower, which grows in every mans Garden. Seeing that according to their

B

Tenets

Tenets, Papist, Protestant, Anabaptist, and Familist, may every one of them by means offered *in his own Church*, as a portion, or fragment of the *Catholick Church*, attain unto *Salvation*.

Prot. If you were learned I could answer you in a word, that none of these three *Seſſaries* considered in his own *Formality, Qua talis*, as he is a *Papist Anabaptist, or Familist*, can ever attain unto *Salvation*, but only as he is a *Christian* man, admitted by *Baptism* unto the visible Church, and there made partaker of *Gods Word, and Sacraments*. For then (although these blessed means are very much weak'ned, and obscured in their Synagogues by the malice of Sathan, and inventions of men)

(a) John
3. 8.

yet may that holy Spirit, that (a) *bloweth where he listeth*, work in such a mans heart by these weak instruments, (and the rather, the more the Word is faithfully preached, and the Sacraments be in those places

ces sincerely administred) a true faith in Christ Jesus, to bring him to salvation. So then we do not hold, that *Papists*, *Anabaptists*, and *Famili-ists*, but only that some *Christians*, living in their congregations may (though with great difficulty in comparison of this flourishing Church of ours, and these admirable means of *Salvation* tendred in the same) by the special *mercy* of God, be saved, and preserved. If we be in an errour, it is safer to erre in *Charity*, than in *Malice*, and precipitancy, considering the event hereof, is unknown to either of us.

Pap. I, but where was your Church before this reformation began?

Prot. I. When our Saviour *Christ* withdrew the people from the (a) (a) *Mat.* leaven of the *Scribes*, and *Pharises*, 16. 12. to the bread; (b) which came down (b) *Joh.* 6. from Heaven, and to salvation by 35. faith in his Name; was it fitting to demand of him, where his Church

was before that Reformation?

(c) 1. Cor.

5. 1.

(d) Gal. 3.

1.

(e) Rev. 2.

12.

(f) Rev. 2.

18.

2. When these Churches of (c) *Corinth*, (d) *Galatia*, (e) *Pergamus*, and (f) *Thyatira*, were full of abuses, if some part only upon the preaching of the *Apostles* had reformed themselves, and so a division had grown: would you straight waies have tax'd them of *Novelty*; or ask'd them *where their Church had been before this reformation?*

3. When the *Apostles* cast off the *Law of Moses*, excepting only those three (g) or four *Ceremonies*: and when the primitive Church some hundred years after, cast off those *Ceremonies* also (for I find them breathing of their last as it were about the times of (h) *Justin Martyr*;) had it not been a poor challenge of the *Jews*, or *Traskists* of those times, to demand, *where this unceremonial Church lay hid before the reformation?*

(b) Anno

Dom. 140.

Dialog. qui

inscribitur

Tryphon.

I answer then, that our Church, before this *reformation* began, lived together in one communion with
yours,

yours, with toleration of 'all those abuses, which you have still retained, and we most justly rejected.

Pap. I, but I hope you dare not compare in the gifts of the Spirit with *Christ*, his *Apostles*, or those worthies of the *primitive Church*. And therefore, how presumed you to *reform* your selves? Reformation, being a work fitter for a general *Council* to have gon about, than for a small handful of *Northern* people.

Prot. The *Court* of *Rome* had so gained upon the *Church* of *Rome*, that is, the *Pope*, and his *Conclave* of *Cardinals* had rigged in themselves to that transcendency of power over the rest of the *Clergy*, and well minded *laity*, that it appeared both at (a) *Constance* (b) *Trent*, there was small hope of *Reformation* from such a *Council*, where the *Pope* the party to be reformed, became the party reforming, and supream Judge, and president of the *Reformation* it self. Although

Luther. in epist. ad Galat. in pref. distinctio amissa in Comitibus Augustanis ab ipsius Germanis Principibus. Scultet. annal. decad. 1. p. 43.

(a) In the year 1415.
(b) In the year 1546.

poor seduced ignorant women are much carried away with the name of the Council of *Trent*; yet you will quickly find out this ridiculous absurdity. In a general *Council* (as now it is held since the decay of the *Empire*) the *Pope* is the party to be accused, yet puts up his own *indictment*, passeth a jury of his own *vassals*, and find they what they will, being to give final judgement, he will be sure to do, as his supposed predecessor taught our Saviour to do, to wit, *favour himself*. So as there was no hope of doing good by a General *Council*, unless it were a *generous* and free *Council*, and such a own the *Pope* (you may be sure) would never abide. And therefore one of your own writers concludes, that in such a case, *several Kingdoms* are to reform themselves by *National Councils*, which *England* and *Denmark* did put in practise.

Pap. Yea, but it is too well known, it was no zeal of *Reformation*,

Matt. 16.
22.

See the
History of
the Council
of *Trent*.

Gerson. de
concil. uni-
us obed.

tion, but carnal respects, that moved King Henry to touch upon Religion.

Prot. To you (it seems) it is given to know these secrets, but I see no reason we should think so. The King could not be induced to this reformation, as a means to possess himself of the *Abbyes*, for they were already swallowed up. Nor as a preparative for his going (as *Saunders* thinks) because *Fisher* the Bishop of *Rocheſter*, who opposed his Marriage, made up the one and twentieth Prelate in banishing the Pope out of this Kingdom. But without doubt, the finger of God was the cause, whatsoever was the hint, or occasion. *Festus* his popularity, and humour of pleasing, gave *S. Paul* occasion to appeal to *Cesar*, and to visit *Rome*, where, and when he laid the first Stone of the *Roman* Church. Would you like it well a Protestant should say, that your Church was founded upon Court-

31. Hen. 8.

Inſinuations of a Christian in the Preface.
Act. 23. 1.

and popularity? If any carnal respect, whetted on the King, that was but the opportunity, God only was the *first mover*, and prime *Agent* in this reformation.

Pap. Nay surely, God is the God of unity, but your Church being once severed from the *Roman*, was presently cantl'd out, into as many *factions* almost, as there are Countries; witness the *Lutherans* soft and rigid, the *Calvinists*, *Puritans*, *Conformitans*, *Brownists*, *Anabaptists*, &c. So as one may easily ghes, from what *Lerna* and fenny ground this *Hydra* of so many heads had her first *Original*.

Prot. This Argument sounds very big in a Ladies closet, and weighs much with the ignorant and unlearned people, but with a man, and of a reasonable understanding, this seeming *division* is no scandal at all to our reformed Churches. What man of any reading in the Histories of the time, but knows well, that
after

after the trumpet for this reformation had blown the first warning by

(a) *Wyckliffe*, (b) *Hus*, and *Hierom* (a) In the year 1375.

of *Prage*, and then the second by (c) (b) In the year 1410.

Gerson, (d) *Peter de Aliaco*, (e) (c) *De signis ruin.*

Cardinal *Cusanus*, (f) *Picus Mirandula*, (g) *Savanorala*, and many (d) 1411.

others, (of whom we read in (h) (e) *Buchol-*

Guicchiardyn) when (i) *Luther* in (f) *In Theor.*

Germany) blew the last, and that (g) *Phil.*

there appeared no hope of a free (h) *Comin. l. 3.*

and indifferent *Council*, so as several (i) *Guic.*

Kingdoms were thus necessitated to (j) *hist. l. 4.*

provide, and take care for them- (k) In the year 1512.

selves; this worthy *Act of Reformation*,

beginning in sundry estates, by

reason, partly of their *divers* shapes,

and *forms of governments*, and partly,

of a great *disadvantage* that one

part of *Christendom*, knew not

what *another* did, nor consulted

with their fellows, that so they

might with unanimity proceed in

the same, did necessarily produce

a *seeming difference* in the outward

forms of particular Churches.

But

But loe, the goodness and providence of Almighty God. Although these Churches have several faces, yet have they all but one heart, there being no *essential, fundamental* or *material* difference amongst any of us of the reformed Religion, as you may easily find by reading the *confessions* of our several Churches. And therefore for these odious Nick-names of *Lutheran, Calvinist, Huguenot, Zuinglian* and the like, be more sparing of them, until you have reconcil'd your own *Churchmen*, as your *Minorits* and *Dominicans* about the conception of the Blessed Virgin; your *Jesuits* and *Dominicans* about *predestination*, and those dependant questions: Your *Sorbonists*, and *Jesuits* about the bounding, and *meeting out* the Regal and Papal Authority: and you shall find more *Doctrinal oppositions* in your own, than you can imagin in our Churches. But keep you at home in your native Country,

Country, and look (without envy
or partiality) upon this flourishing
Church of *England*, and name me
the Kingdom in all *Europe* that hath
continued very near this hundred
years in that *constancy*, and *immuta-*
bility of Doctrin or Discipline.
We are ordered with that *consecra-*
tion, that (a) Archbishop (b) Cran-
mer was, we renounce the Pope by
that *abjuration*, that Archbishop
Cranmer did, we *subscribe* to those
Articles of Religion, which Arch-
bishop Cranmer in the Reformation
pitch'd upon, before we can be ad-
mitted to any *Ecclesiastical* function.
Some wild colts we have, that start,
and boggle at the first, if they see
but their own shadows, but by the
discipline of the Church they are
curb'd, and fetch'd about again, and
taught in a little while to come on
gently to this *uniformity* and *sub-*
scription. So that malice it self can-
not challenge the Church of *Eng-*
land, this most glorious portion of
that

(a) Sand.
de schif.
Aug. lib. 3.
(b) 32. of
Henry. 8.

In the
year 1552.

that *Catholick Church*, of any *fractions*, or *divisions* in points of *Dog-
trin*.

Pap. Nay, but I have often heard, that you have no *Bishops* or *Priests* at all in your Church. But that in the beginning of *Q. Elizabeths* reign, *Lay-men* in the *Parliament* did appoint you *Bishops*, who consecrated one another in a *Tavern* at the *Nags-head* in *Cheapside*, and that your *Priests* were ordered only by these *Parliamentary Prelates*.

Sander. de
Scism. l. 3.
Harding
against
Jewell.

Prot. This tale of the *Nags-head*, *Harding*, *Sanders*, and *Stapleton* have forged out of their own *Nags-heads* without any grounds, or likelihood at all. And yet as easily as they came by it, put a (a) *Minister* of our Church to an infinite deal of learned pains: Who by His Majesties special commandment, did search out the ancient *Records* of the *Arch-Bishop* of *Canterbury* (agnized since by many *Priests* and *Jesuits*, in the *Clink*, and other prisons) and

(a) M. Mason
Arch-
deacon of
Suff.

and out of them hath composed a learned Book, shewing the successive consecrations of all the Bishops of England, from that first convocation that (b) banish'd the Pope about the year 1536, so as any Minister looking out that Bishop, who gave him Orders, may presently ascend in a right line of Bishops to those Prelates that lived in the Reign of Henry the eighth, before the reformation. And therefore if your own Priests be lawful, you may not quarrel with ours, differing only from yours, in their renouncing of your impieties, and superstitions.

(b) Instit. of a Christian, p. 19.

Pap. This Record you speak of is somewhat to the purpose, unless the Heresie of those first Bishops did disable them for granting of lawful Consecrations, and Orders.

(a) S. Basil. Nazianz. S. Ambros. S. Hierom. S. Austin. were in their times called Heretiques.

Prot. (a) Heretick indeed, is a common word for us, in the mouth of every Woman, that is but a little Romaniz'd. But is it not strange how (b) he should be an Heretick, that

Lindan pannon. lib. 4. cap. 7.

(b) Instit. of a Christian p. 13.

that says the *Creed* and the *Lords Prayer* in that literal, and explicate sense, and meaning, that all the *Fathers* of the Church for the first 500 years understood the same? Yet this is nothing to the point in hand. For first, if the Bishops in *Queen Maries* time were lawful, notwithstanding their being consecrated by *Cranmer*, and other tainted Bishops (as you term them) why may not the Bishops in *Queen Elizabeth*, and *King James* his time, expect the same priviledge? And secondly,

(a) *Dominic. à Soto* your own (a) Writers confess, that *Hereſſe* (which we suppose, but not yield these Prelates fallen unto) cannot rase out from that Character of a Bishop, this inseparable power of consecrating, and ordering. *Pap.* Yet there remains an objection against your Church, that it cannot possibly be a true Church, because it is severed from the true visible head thereof the pope of *Rome*

*in 4. Sent.
d. 25. Brel.
in 4. d. 25.
q. 1. Con. 4.
Capreol. in
4. d. 25. q. 1.
art. 3. &c.*

Prot.

Prot. This is a stale objection, and soon answered. The Church of (a) *Asia* severed from Pope *Victor* in the year 200. (b) *Athanasius*, and his fellows from *Felix* and *Tiberius* in the year 375. (c) *Cyprian*, and his Brethren, yea, and three National Councils from Pope *Stephen*, in the year 250. (d) the Bishops of *Carthage* Schismatized from all Popes of *Rome* for an hundred years together, about the year 409. lastly, (e) the *Greek* Church cut off from the *Roman* for 300. years, are sufficient testimonies, there may be a true Church of God, though severed, and divided from the Pape of *Rome*. And here in this Kingdom it was no *Protestant*, but *Popish* Bishops, that concluded in a *National Synod*, our King might (if he pleased) create a *Pope* of his own in his own Kingdoms, and Dominions, and yet remain a member of the *Catholick Church*.

Pap.

(a) *Euseb* l. 5. c. 23. *Eras.*

epist. in Agrippa de vanit. c. 59.

(b) *Baron.* tom. 3. ad ann. 375.

(c) *Euseb.* l. 7. c. 2, 3, 4.

Cassan. consult. art. 7.

(d) *Bellar.* de *Ro. Pont.* l. 2.

c. 25. & 46.

Lindan. panopl.

l. 7. c. 89. *Pos-*

sevinus in Ap-

parat. titul.

Carthag.

(e) *Bellar.* de

Ro. Pont. l. 2.

c. 31. *Idem de*

Matri. c. 15.

art. 2.

Institut. of a

Christian, set

forth Anno.

1537. by *Auth-*

ority.

Resolutions.

Pap. Well, the best is, you have been so tedious in your answers, that I have (I thank God) forgotten all, that you have said for your reformed Church.

Prot. But I will help that quickly by summing up of all into these twelve *Positions* :

1. We have } *Doctrine,*
a Church, as } *Salvation.*
having, } *Discipline.*

2. It is a portion of the *Catholick Church.*

3. It hath a *spiritual* union of *Doctrin* with the *untainted* members of the Church of *Rome.*

4. And yet have severed her self from the Church of *Rome* by crying against, and dissenting from her *Superstitions.*

5. Which *some* of us hold no true Church of *Gods*, in regard of the *prevailing Faction.*

6. Although we judge *charitably* of the *Salvation* of *some* in that Church.

7. Who

7. Who notwithstanding are saved not as *Papists*, but as *Christians*.

8. And in one *lump*, or *Communion* with this Church lived ours before the Reformation.

9. Which then for want of a *General*, did sever her self, by a *National Council*, from the same.

10. Nor was it any *by-respect* of the Kings, but God and the cry of that age, that caused this reformation.

11. Nor do our reformed Churches dissent amongst themselves in *Doctrine*, but in outward *policy*, and *discipline* only.

12. Our *Bishops* and *Priests* come by a lineal *Succession* from Henry the Eighth time, nor can a supposal of *Heresie* cut off this descent.

CHAP II.

Of the *Scriptures*.

Papist. Doe you then hold this Church of yours to be
 F the

the ground of your Faith, and reason of your believing, so as you do therefore believe all the points of your salvation to be true, because the Church doth teach, and instruct you in the same? Or have you any other rule and ground of your faith?

*August.
contra
Epist. fundam. c. 5.*

Prot. The Authority, and good conceipt we have of Gods Church, prepareth us to believe the points of our Salvation, and serveth as an introduction to bring us to the discerning, and perfect apprehension of these Mysteries of our faith, but the Scripture only is the ground, and reason of our believing. For as the

John 4. 29.

Samaritans were induced, and drawn on to believe in Christ by that talk of the woman, but having heard Christ himself, profess plainly, they believe no longer for her saying,

John 4. 42.

but because they heard him speak himself: So do we begin to believe; moved thus to do, by the good conceipt we have of the Church, but rest not in it, as the ground of our believing,

lieving, but only in the infallible assurance of God's truth in the Book of Scriptures.

Pap. Then God help you, if that be your last resolution. For our Church cannot erre, but your Scriptures without the help of the Church, to tell you so much, can never be ascertained unto you, to be the word of God; and therefore what assuredness of belief can you propose your selves upon so unsettled a foundation?

Prot. The Catholick Church indeed, spread over the world, cannot erre damnably, though the Church of Rome, and all other particular Churches, may, as your own Writers confess. But the Scriptures we know to be the word of God, not because the Church, or Church-men, do tell us so much, but by the Authority of God himself, whom we do most certainly discern to speak in his word, when it is preached unto us. For if we bring pure eyes, and perfect

Wald. doct.
fid. l. 2. art.
2. c. 27.

Calv. Instit.
l. 1. c. 7. d. 4

senses, the Majesty of God forth-
with, presenteth it self unto us in
the Holy Scriptures, and beating
down all thoughts of *contradicting*,
or *doubting* things so Heavenly,
forceth our hearts to yield *assent*,
and obedience unto the same. And
therefore if you *doubt* whether that
which you read in your *Bible* be the
Word of *God*, or find any *reluctancy*
in your understanding to the Do-
ctrin of the same, it is in vain to flie
unto either Church, or *Church-men*,
to be perswaded in this point, but
down upon your *knees*, and pray
fervently unto *God* for *Faith*, and
the illumination of the *Holy Ghost*,
which can only assure you of the
truth of the Scriptures. For after
we are enlightned by the Spirit, we
do no longer *trust* either our *own*
judgement, or the judgement of
other men, or of the Church, that
the *Scriptures* are of *God*, but above
all certainly of *humane* judgement,
we most certainly *resolve*, as if in
them

Calvin.

instit. l. 1.

c. 7. d. 7.

them we saw the Majesty and Glory of God, that by the ministry of men they came unto us from Gods own most sacred mouth.

Pap. But what certain ground of faith can you place on the *Scriptures*, seeing by the *several* interpretations of men and women they are turned and wrested like a nose of wax to every private design and purpose? Do not you observe how the *Catholicks*, *Protestants*, and especially the *Brownists*, and *Anabaptists* do fit all their turns out of the *Holy Scriptures*? on which of these senses, and imaginations is your faith rooted? or peradventure, have you some odd *capricious* kind of interpretation of your own apprehension to direct you in these businesses?

Prot. We *Lay-folks* are licensed in Do all In-
the Church of England to read, but ^{interpret?}
not to interpret *Scriptures*, excep- ^{I. Cor. 12,}
ting only those passages, which con- ^{30.}
tain the necessary points of our Sal-

Staplet.

cont. 6 q. 7.

exp. si art.

Observed
out of Dr.
Field, Mr.
Hooker,
Chemnitz-
us, and
Trelcatius.

vation, the which passages are so plain, and *easy* every where, that any *man*, or *woman* of the meanest capacity (especially if he, or she be instructed in their *Catechism* or grounds of Religion) may perfectly conceive, and *understand* them. But for the harder and more *difficult* places, we leave them to be interpreted by our *Church-men* in their Sermons, and daily Ministry. For the ordering of which interpretations, there are (as I have been told) ten several *helps*, the which if they be followed will be sure, and *unfalsifiable guides*, to boult out the true meaning of each place of Scripture.

1. *An illumination of the understanding by the Holy Ghost.*

2. *A mind free from other thoughts, and desirous of the truth.*

3. *Knowledge of the Scriptures, Creeds, Catechismes, Principles, and other Axiomes of Divinity.*

4. *A consideration how our meaning suits with other points of Christianity.*

5. *The*

5. The weighing of circumstances, antecedents, and consequents.

6. Knowledge of Histories, Arts, and Sciences.

7. Continual Reading, Meditating, and Praying.

8. Joint, and unjarring expositions of the Fathers.

9. Consenting decrees of Synods, and Councils.

10. Knowledge in the Tongues.

Because therefore Lay-men, and women, Papists, Brownists, and Anabaptists, are wanting in all, or some of these helps, they bring forth many times such lame, and prodigious interpretations.

Pap. If we make the Scripture, and not the Church the rule of our Faith, how shall we believe, the Creed, the Trinity, the Sacraments, the unity of Essence, the Three Persons in the Deity, &c. words never read in the Bible, and yet necessarily to be apprehended of us upon pain of damnation?

Resolutions.

Prot. I say that all these things are set down in *Scripture*, either in *so many syllables*, or at leastwise by *necessary inferences*, and *deductions*. And we do not therefore believe them because they are only taught by the *Church*, but because they are rooted and grounded in the *Holy Scriptures*, the only stay and pillar of our affiance.

To sum up therefore all this Chapter.

1. The Church doth *prepare* us, but the *Scripture* only doth force us to believe.

2. The whole Church cannot, any part thereof may erre damnablely.

3. We are taught the *Scriptures* to be the Word of God by the *Holy Ghost*, moving in our hearts, and not by the Church sounding in our ears.

4. *Lay-men* are to read, not to interpret *Scriptures*.

5. The mis of some rules causeth wrong exposition of *Scriptures*.

6. All

6. *All things necessary to be believed are either found in, or collected and inferred from the Scriptures.*

CHAP. III.

Of Justification.

Papist. **H**ow then do you learn out of the Scriptures, that you are to be *justified*, and saved before God?

Prot. I am to be *justified* before God, by an Act *single* in it self, but *double* in our apprehension, which is, by Gods *not imputing* unto me my sins, and the same Gods *imputing* unto me Christs righteousness, and withall by his creating of *faith* in my heart by the *Holy Ghost*, (I mean an operative, a lively, a working Faith,) to assure my *soul* that God for the *Active* and *Passive* obedience of Christ Jesus, hath accomplished those two former *Acts*, of *not imputing* my Sin, and of *imputing* unto me Christs Righteousness.

Pap.

Resolutions.

Pap. A very easie, no doubt, and reasonable Religion, which you have learned out of the *Scriptures*. Here is no burthen left for your own back, you cast all upon *Christ*; shoulders by the means of these two fine words, *Not imputing*, and *imputing*, and a third swimming notion of your own conceipt (which any man may have with a little imagining) termed by you *faith*; it would be known therefore, where your Church hath found out these words of *Art*, in the *Holy Scriptures*?

Prot. We do in all humility confess, that the globe of our *sins*, and the World of that *righteousness*, which is to appear in the presence of *Gods Justice*, is too massie for us to sustain, that are but dust and ashes, and supportable only by that *Atlas* *Christ Jesus*, upon whose shoulders, not our conceits, but the *goodness* of God hath plac'd and pressed them. But that these words *imputing*, and *not imputing*, are such

Greek

*Verba Lutheri ep. ad
Hen. 8.
rom. 2. ep.
p. 290.*

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Greek unto you, I do impute it to your not reading of *Scriptures*, and taking up your Religion by *trust*, and credit from such *Frippers*, and *Brokers*, as by lending your souls, a false opinion of *Merits* and good works, do dive into your purses, and eat up your *estates*, by way of interest. Not to trouble you (as I might) with a thousand places, ask David, whether *not imputing of sin*, *Psal. 32. 1.* and S. Paul, whether the *imputing* *Rom. 4. 45.* of Christs righteousness doth not make us *blessed*, and *justified*. For the words, use your own eyes, and inspection. And for the meaning, I refer you to (a) St. *Augustin* upon (2) *August.* the one, and (b) St. *Ambrose* his *10m. in* *Psal. 31.* Commentary upon the other passage. Now that you fondly imagin, (b) *Amb.* that *Faith*, this Heavenly hand, that *1m. ep. ad* reacheth at this double Act, and *Rom. c. 8.* applies it to our own Souls, is such an apprehension, as you may command, when you please out of your own phantasie, it is such a poor opinion, that

Resolutions.

that no Soul, warmed with the least touch or feeling of *religion*, but contemns with a most holy scorn, and reproach. I tell you, (and if you once have it, your conscience will tell you no less) this

Ephes. 2. 8. *Faith* is the richest jewel in Gods cabinet, and can never be compass'd by any sole endeavour of ours, until the *Holy Ghost* comes down from Heaven to set, and enchase it in our hearts with his own fingers as it were. And being once obtained, it new molds, and fashions the whole nature of man, so as the *understanding* becomes more enlightned to know God, the *will* to obey God, the *affections* to love God, and our brethren. Nor can it be preserved (to the comfort of our conscience) without daily *praying*, *meditating*, doing *good works*, reading the *Scriptures*, hearing good *Sermons*, and perusing of devout, and Godly *Treatises*. My belief therefore is this: God *not imputing sin*, and *imputing*

ating righteousness, is the worker ;
The Merits of Christ, the procurer ;
Faith wrought by the Holy Ghost,
the instrument, or applier ; good
works or my inherent righteousness
(poor as it is) is partly a concause,
or a necessary condition, and partly
an effect of my Justification. For
Faith it self does sanctifie in part, and *Rom. 8. 33.*
thereupon it is God that justifies.

Pap. I have heard some of your
side, rail against the very name of
inherent righteousness, which you
seem now to acknowledge, and em-
brace. Do Protestants therefore
challenge any other righteousness,
besides that of Christ's, which is
imputed ?

Prot. They do acknowledge a
sanctification, or inherent righteou-
ness, in the same sense as the ancient
Fathers took the Word, but not as
Jesuits of late mistake it. We have
righteousness inherent, or subsisting
in us, according to which we shall
be judged, but not according to
which

which we shall be *justified* though we cannot be justified in the whole, unless in some measure (such as God in Christ accepts) we be sanctified first; which we cannot be of ourselves, but by Gods free Grace. We cannot therefore plead Merits (as you of *Rome* are wont to do) at the Throne of God. For Faith it self cannot justify, although without it we cannot be justified. That indeed is a *Condition*, but God in Christ is the sole *Author* of our Justification, because by him, and by him alone, our sins are not imputed to us. You make your righteousness to go before as the cause; we ours, to come after, as the effect of justification.

Pap. But have you any use of your *Free-will* in either righteousness; I mean that *imputed*, or this *inherent*? Or are you (as some relate your opinions) meerly *suffering*, and *passive*, like so many stocks and stones, casting not so much as a sigh, grone, or short wish, towards this great

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great work of your conversion ?

Prot. In our first conversion to be righteous, we are not like so many *Nobes*, or images of marble, which move not at all, but as they are, in the whole lump, carted, and transported; Our understandings not affording themselves the least glymps of knowledge, nor our wills the least shew of inclination unto this Act; but being quickened, and enlivened by the engines of Grace, and motions of the Holy Ghost in our souls, and consciences, our understandings, wills, and affections do cooperate, and run along, with the Grace of God in all our works of piety and devotion. The points therefore of this Chapter are these :

1. *Justification* consists in Gods not imputing of Sin, and in his imputing of Christs righteousness unto us.

2. It is not our concept, but the justice, and mercy of God, which layes this load on our Saviour Christ.

3. Who-

3. Whosoever is acquainted with the *Scripture*, cannot be unacquainted with *imputed righteousness*.

4. *Imputed righteousness* is soon apprehended, but *infused Faith* must be first obtained.

5. We have an *inherent righteousness* in part, which is the *Condition* of our *Justification*.

6. *Grace* alone works our *justification*; *grace*; and we together (but we in the second place) our *Sanctification*.

CHAP. IV.

Of Saints, Souls of the Dead, and those Dependant Questions:

Pap. WE are scandalized likewise at your *Church*, because you give no more reverence to the *Saints* than you do, neither *praying* unto them, nor *adoring* their *images*, nor giving them any set *employment* above in *Heaven*, or the least care of

of us here on earth. Which smells (a) *Epi-*
 very much of the Heresies of the *phan.*
 (a) *Cainans*, and *Eunomians*, con-
 demned so many years ago in the
 Christian Church.

Prot. What employment the
 Saints have in Heaven, besides the
 contemplation of God *face to face*,
 (b) *we know not*, nor do, (c) *we deny* (b) *Hugo*
 their praying for us. Upon earth *de S. V. l. 2.*
 they receive in our Church, all that *de Sacram.*
 honour bespoken for them in the *c. 11. Aluif.*
primitive Church. We keep duely *l. 3.*
 the *memorials* of the Blessed *Virgin*, (c) *Cassian.*
 and the twelve *Apostles*, and a yearly *in consult.*
 panegirical commemoration of *all* *art. 21.*
 the Martyrs, and Saints of God:
 respecting them as our (a) *fellows*
 and *friends*, though not as our (b) (a) *Augu.*
Tutelar gods, and young little Sa- *con. Faust.*
 viours. We admire their lives, and *l. 20. c. 2.*
 as we do not furiously *deface*, so do (b) *Forius*
 we not *adore* their Images. Be- *hist. lib. 24.*
 cause (c) *S. Augustin* would fain (c) *Aug.*
 know, where that Christian may be *in Ps. 113.*
 found, that *prayeth*, or *adoreth*,
 F *behold.*

(d) *Idem*
de civitate
Dei. lib. 22.
cap. 10.
 (e) *Epi. ad*
Heb. c. 11.

beholding an Image. (d) We rear them no *Temples*, as to Gods, but trophies only of *praise*, as to deserving men. (e) S. Paul himself did all this, and he did no more. We

(a) *Eckitius*
in his
Enchir.

dignifie them as Saints by *celebration*, we dare not *deifie* them, as Gods, by *invocation*. Your (a) own men confess there is for this praying to Saints neither *precept* nor

(b) *Orig.*
l. 2. in Epi.
ad Rom.

example in all the Bible. And (b) Origen made but a question, (c) S.

(c) *Basil*,
cited by the
Bishop of
Lincoln.

Basil an *If*, (d) *Gregory Nazianzene* a *thinking*, or an *opinion* only of this, which you make an *Article* of Faith.

(d) *Naz.*
Orat. 1. in
Julian. &

We are commanded to call upon (e) God, upon him (f) *only*, for he is our (g) *King of old*, and we are stark mad if we think to better our selves by changing of *Masters*.

Orat. in
Gorgon.

(e) *Psal.*
50. 15.

(f) *Mat.*
4. 10.

(g) *Psal.*
74. 12.

Pap. 1, but how will you answer *Antiquity*? For I have been told, that there are found in the writings of the *Ancient Fathers*, prayers made to many of the *Saints* and *Holy men departed*.

Prot.

Prot. If you please to observe them well, you shall find, they are no *Orisons*, but *Orationes*. A certain kind of passionate, and rhetorical *exclamations* made unto the dead, concerning some *notable* events happened unto the Church in general, or the parties themselves in particular. This is easily believed of them, who use to read the *Greek Fathers*, which are full of such *ejaculations* in their affectionate *Discourses*. And that their passages are no *Prayers*, this is an argument.

(a) Because there is not any of all these *Fathers*, when they treat of *Prayer*, (as it is their usual theme) of set purpose, and handle all the *objects*, and *kinds* thereof, that ever mention one syllable of this *prayer* to *Saints*. This is an answer will never be taken away by any of your side. Now if your *Priests* took an *hint* hereby, to erect *Masses* for the (b) *dead*, I hope you know they lose nothing by the bargain.

(a) *Eliens. resp. ad apolog p.44.*

(b) *Vide Epi. Ura-
nistavianf.
apud Scul-
tesum, Au-
nal. decad.
1. p. 150.*

Pap. You likewise contemn, and deride the *Reliques* of the Saints, which are shewed, preserved, and adored in our Churches.

Prot. We are so far from *contemning* any thing in this kind, that did we know them to be true reliques, and no *impostures*, we should honour them more than you do, to wit, (a) with an honourable, and Christian burial. We hear indeed that there were of old (b) some Christians that attributed *100 much* to the reliques of the *Martyrs*, but we hear from the same *Father*, (a) The better sort of Christians did *not so*. And we hold it very idle to (b) propose for our *imitation* any other, than the best, and most absolute pattern.

Pap. You do also speak basely of the *blessed Virgin*, and compare her to your own Wives, and such baggages.

Prot. A rayling *Frenchman* doth charge *Melancthon* with such a comparison,

(a) 1 R.
James preface monit.

(b) Aug.
de moribus
Ecclesia.

(a) Aug.
de civit.
Dei, l. 8.
cap. 27.

(b) Plin.
Sect. l. 4.
ep. 8.

Florim. Remon en son
Histoie ex
Hom. Mel.
in evang.
de lucar-
nat.

parison, but that Book or passage
 he cites, is not to be found among
 the *works* of that most learned and
modest writer: However, our Rogers in
 Church hath never a Saint *Ruffyn* art. 22.
 (as yours hath) to heal all *frenzies*,
 and madnesſes, and we count no
 better of those desperate speeches,
 that any one shall vomit against the
 glorious *Virgin*. Yet I think your
 men abuse her far more, (a) one (a) Leo
 10. ep. ad
 Bemb. 17.
 calling her a *Goddeſs*, another (b) (b) Roſa.
 Mar.
 the *Goddeſs of the ſea*, which is the
 title of *Venus*. In very deed you
 all abuse her. For (c) as one well (c) Polan.
 ſym. l. 3.
 c. 24.
 observes, when you ſay your *Ave*
Marye, you *pray* for her. But we
 hold, as to *pray* for her to be moſt
 (d) injurious. ſo to *pray* to her to be (d) Aug.
 ſer. 17. de
 verb. Ap.
 (e) moſt unlawful and ſuperſtitious. (e) Epiph.
 l. 3. adverſ.
 hereſ.
Pap. Alſo you never uſe to *pray*
 for the *dead*, although the *Ancients*
 did ſo.
prot. We dare not indeed. For
 if they be in *Heaven*, (f) we ſhall (f) P. Tom.
 4. ſens.
 diſt. 45.
 wrong them; if in *hell*, we cannot
 help

Roffen.
cont. art.
Luther.
art. 18.

Cassand.
prec. eccles.

Vide epist.
Pratissan.
apud.
Sculier.
Annal. dec.
3. p. 152.

help them; and *Purgatory*, your own men confess, was *never heard of amongst the Ancients*. Now for those prayers for the dead in the old *Liturgies*, they were conceived (if you mark them) for men *dying*, and *passing*, not *dead* already, and so they are still used in the Church of *England*, and most diligently, and devoutly in the Collegiate Church of *Westminster*. But to stretch, and extend these *Collects* to men *stone-dead* and past their particular *judgements* was a pretty project of the *Monks* and *Fryars*, and they were very well pay'd for their wit, and invention, as you shall find, when you shall have occasion to purchase a *Mass* for any of your kindred *departed*.

Pap. Nay say you nothing of the *Mass*, for out of malice, and derogation from the *Sacrifice* therein offered, you have bred in the people such a *slight* opinion of the *Blessed Sacrament*, as they make of

it but a bare *sign*, or a *token*, or a *figure*, or I cannot tell what: And dare not conceive Christ to be there, for fear of imprisonment, or the high Commission.

Prot. We do indeed acknowledge no *oblation* in the Blessed Sacrament, but a lively *commemoration* of that oblation of Christ, which he offered upon the Cross for our redemption. Not any *sacrifice* at all, but that *Sacrifice of Collects, Prayers and Thanksgiving*, which the Church poures out unto God at the receiving of the *Sacrament*. And these *commemorations*, and *Collects*, are the reason, why the Supper of the Lord, was termed by the Ancients, a *Sacrifice*, an *Oblation*, the *Eucharist*, the *Host*, &c. But the reverence due to this great *Sacrament* is as observable, as the manner of Christs *presence* therein is unexpressible. The names of a *figure*, a *sign*, a *type*, and the like, we keep to expound the words

See Com-
mon Pray-
er-Book.

Schoolmen
in 4. sent.

(a) Ang.
con. a apud
Cassan.
consult.
art. 10.
(b) Calvin.
in 1 Cor.

II. 21.
(c) Melan.
in ep. ad
Palat. &
Granguel-
lam.

(d) Fortu-
natus Cal-
vinista a.
pud Greg.
de Valent.
l. 1. de
præsen.
Christi in
Ench. c. 7.
diff. istius.

only, but not as though they were
keys to open and unfold the man-
ner of the mystrie. The speech is
to be expounded figuratively, be-
cause *This*, and *Christ's body* (be-
fore the pronunciation of the last
syllable of the words) are *disparats*
and of a contrary nature. But
Christ is *present* there, for the mat-
ter (a) *substantially*, (b) *truly*,
(c) *really*, nay *most truly*, (d) and
most really, and *more truly*, and
more really, than the Bread and the
Wine; but for the manner, *ineffa-*
bly, and *unexpressably*. And this
is that *Calvinistical* doctrine you so
much cavil at, and deride.

1. We honour the Saints with
Ecclesiastical observation, but not
with a *spiritual* adoration.

2. The Ancient Fathers made
Orations, but no *Orisons* unto
them.

3. The

To give suck to a Priest. *Vincent Spec. hist. l. 7. 84.*

Mend *Thomas a Becket's* old hose. *Canib. l. 2. c. 29. 13.*

Heal a scab'd Head. *Ces. l. 7. c. 25.*

Clip a Monk. *Id. l. 7. c. 51.*

Kiss another. *Id. l. 7. c. 33.*

Sing to a third. *Id. l. 7. c. 23.*

Lye between Man and Wife. *Vincent. l. 7. c. 8.*

Supply a Nuns place that was gone to a Bawdy-House. *Cesar. l. 7. c. 35.*

Bring an Abbess to Bed gotten with Child by her Serving-man. *Vincent. Spec. hist. l. 7. cap. 87.*

3. The blessed Virgin is more abused by Papists, who make her

4. We are ready to bury, but not to adore reliques.

5. We pray for men departing, as the Fathers did, not for the departed as the Fryars did.

6. Christ is the Sacrament really for the matter, ineffably for the manner.

CHAP.

CHAP. V.

Some idle personal Exceptions.

Prot. **H**Ave you any other points of our Religion that you stumble at?

Pap. These are the main points of your Religion questioned. But some aspersions more are cast upon the *persons* of your *Ministers*. As that they *lie* wilfully, and against their knowledge in points of *Divinity*, and are thus zealous in the cause, out of a desire onely to preserve their *great estates* in the Church; whereas our *Priests* have no other worldly comfort, but the *goodness* of their cause, and the testimonies of their *consciences*.

Prot. Let your common discretion be your judge in this case, whether we, that ground our
doctrins

doctrins upon the *Word* of God, interpreted by those *ten Rules* I formerly set down, or these men, that put all to the determination of the *Church*, that is, to their own proper *phantasies*, and the gross exposition of an *unlearned Pope*, are most likely to gull the world with *Crotchets*, and *Chimera's*. Besides, you know how full this Kingdom is of men well read, as in all *Sciences*, so especially in *Divinity*. You know (and yet none knows it so well, as they that best know him) the profound learning and deep apprehension of the *King* himself, as having perfectly digested, the very *body and bulk* of all sacred Knowledge. And is this a stage for ignorance and imposture to play their parts on? Or doth this *learned Monarch*, the Lord of three Kingdoms, wooed and sought unto by all the *Catholick* Princes, palliate his Religion, in hope of a *Bishoprick*? These are poor and tooth-

toothless aspersions. Then for our Ecclesiastical Estates, they are so *par'd* and *pol'd* with duties, and impositions (all which had their Original from the Court of *Rome*) that the time of the charge of breeding up a *Minister*, would raise him a better means than he hath in the *Church* in any other Trade or Traffick whatsoever. The King is gracious to his servants of all professions. But a *Country Minister* cannot inn for the harvest of a whole year, what a *Jesuit* can get in an hours *confession*. Lastly, concerning these professors of poverty the *Priests*, and the *Jesuits*, it is too well known they want no maintenance. What by traducing our Nation abroad, and seducing our people at home, their bones are full of marrow, and their eyes swell with fatness; and what the *Statute* hath taken from us, cogging, and *cheating* hath drawn upon them; I mean the *privy Tythes*, and

and *Benevolences* of the Kingdom. But to choke this Objection in one word. That our means is no cause to keep us in this profession, witness our Brethren in *France* and elsewhere, who *without* the same means, teach and preach the selfe same *doctrin*.

Pap. They also inform us that your Ministers have neither *learning*, nor *honesty*.

Prot. It is true indeed, they teach their *Novices*, that the greatest Doctor in our Church, doth not understand the common grounds of *Divinity*, and must of * neces- *Britanno*
Romanns
pag 19. sity be put to his *A B C* again. But common reason can inform you, whether this be true or not. Again, they are only the base *fugitives*, and discontented *runagates* of our own Nation, that spread these rumours, who think their Countrymen the grossest fools in Christendome, that they dare thus amuse them, and lead them by the nose, with

with such impossible assertions. And therefore I will give you a touch here how other *Papists* have ingeniously acknowledged the learning, and piety of many *Protestants*. Pope *Pius* commended *Hus* for learning, and purity of life; *Alphonsus de Castro Oecolampadius* for all kind of knowledge, and the tongues especially, *Rhenanus* also *Conradus Pellican* as a man of a wonderful sanctity, and erudition; *Andradius* likewise *Chemnitius* for a man of a sharp wit, and great judgement; *Costerus* all the *Protestants* for their civil behaviour, their Alms, their building of Hospitals, and forbearing from reviling, and swearing; *Gretzer* himself, our ordinary writers to be (for the most part) of great learning, and judgement, *Stephen Paschier* held *Calvin* worthy (set his opinions aside) to be compared for zeal and learning to the chief *Doctors* of the *Catholick Church*.

(a) *Eraf*

Aeneas.
Sylvius de
orig. Eo-
hem. c. 35.
Alph. lib. 2.
advers.
harez. tit.
Ador. her.
2.
In annot.
in Tertul.
coron.
Militis.
Indensf.
conc. Trid.
l. 1. p. 41.

Enchirid.
c. 2. p. 101.
De prohib.
l. 2. c. 13.
Recherches
de la Faun.
pa. 910,
& 511.

(a) *Erasmus* held *Luther* of that integrity of life, that his very enemies had nothing to cast in his dish; (b) *Lindanus* acknowledged *Melancthon* to be adorned with all kind of learning. In a word, your Writers themselves did so applaud the persons of their adversaries for learning, and piety, that (c) Pope *Clement* the 8. was fain to command all your controversie-writers to be reviewed, and these graces, and praises bestowed on our men, to be blotted out, and Expunged. And therefore when you next hear a *Jesuit* in this theme, think upon these true relations, and withal laugh at him, and pray for him.

(a) *Lib.*
11. *epist.*
11. *Epist.*

(b) *Lindanus* l. 3.
Ström. cap.
33.

(c) *Index*
expur. distinct. 2.

Pap. Sir, I have received some satisfaction, that matters are not so far out of square in the Church of *England*, as I have been informed. But yet my conscience will not serve me, to come to your Congregations, because there are
(beside

(beside these trivial) many other points of Doctin never heard of amongst *Protestants*, which be in very deed the *Caballas*, and *Mysteries* of the *Roman Catholick Religion*. You have been very tedious in your answers and declarations, I pray you therefore bestow the last Chapter upon me, to shew the Reasons, why so many Ladies, and good Souls refuse to conform themselves to the Church of *England*.

Prot. With all my heart, I will therefore end my speech with the summing up this *Fifth Chapter*, and leave the event to *God*, and your *Conscience*.

1. The *Means* of our Churchmen are not so great, as to make them maintain a *false Religion*, but their Religion is so true as it makes them contented with any means.

2. Yet in other Countreys, where no hope of *preferment* appears,

pears, there appears an equal zeal of our Religion.

3. Our Church-men are commended for their lives and learning by the Pens of their prime Adversaries.

CHAP VI.

Reasons of refusal to leave the the Romish Religion, collected out of printed Authors.

Pap. **I** Cannot leave my Religion.

I. Reason.

Because, we must simply believe the Church of *Rome*, whether it teach true or false. *Stapl. Antidot. in Evang. Luc. 10. 16. pag. 528.*

And if the Pope believe there is *no life to come*, we must believe it as an Article of our Faith. *Busgradus.*

G

And

Resolutions.

And we must not hear Protestant Preachers, though they Preach the Truth. *Rhem. upon Tit. 2. 10.*

Blasph.

And for your Scripture, we little weigh it. For the Word of God, if it be not expounded as the Church of Rome will have it, is the word of the Devil. *Hofius de expresso verbo Dei.*

II. Reason.

Blasph.

You rely too much upon the Gospel, and St. Paul's Epistles in your Religion; whereas, the Gospel is but a fable of Christ, as Pope Leo the tenth tells us. *Apol. of H. Stephen. fol. 358. Smeton. contra Hamilton. pag. 104.*

And the Pope can dispense against the New Testament, *Panormit. extra de divortis.*

And he may check when he pleases, the Epistles of St. Paul. *Carolus Ruinus Consil. 109. num 1. volum. 5.*

And controul any thing avouched

ched by all the Apostles. *Rota*
in decis. 1. num. 3. in noviss. Anton.
Maria in addit. ad decis. Rota nov.
de Big. n. 10.

And there is an eternal Gospel, *Blasph.*
 to wit, that of the Holy Ghost,
 which puts down Christs. *Cirellus*
a Carmelite set it forth.

III. Reason.

You attribute all your Salvation
 to Faith in Christ alone. Whereas,
 He is the Saviour of men only, but
 of no women. *Dial. of Dives and*
Pauper, compl. 6. cited by Rogers
upon the Artic. and Prostellus in Je-
suits Catech. l. 1. cap. 10.

| | | | | |
|---------------------------|---|-------------------------|---|---------------------------|
| For Women are saved by | { | S. Clare. | { | <i>Som. in Morn.</i> |
| | | | | <i>de eccles. cap. 9.</i> |
| | | | | |
| | { | | { | <i>Postellus in</i> |
| | | <i>Je-suits Catech.</i> | | |
| | | Mother Jane | | <i>lib. 8. cap. 10.</i> |

Nay to speak properly, S. Fran-
 cis hath redeemed as many, as are
 saved since his days. *Conformit. of*
S. Fran. G 2 And

Resolutions.

And the blood of *S. Thomas a Becket. Hor. Beat. Virg.*

And sometimes one man, by his Satisfactions, redeems another. *Test. Rhem. in Rom. 8. 17.*

IV. Reason.

In your Church there is but one way to remission of sins, which you call *Faith* in *Christ*; but we have many. For we put away

- | | | | |
|----------------|---|---|--|
| Our | { | Venials, with a little Holy water, <i>Test. Rhem. in rom 8. 17.</i> | |
| | | <ol style="list-style-type: none"> 1. Merits of the B. Virgin, <i>Hor. B. Verg.</i> 2. The Blood of <i>Becket, ib.</i> | |
| Mortals, by | { | <ol style="list-style-type: none"> 3. <i>Agnos Dei</i>, or Holy Lambs, <i>Cerem. l. 1. c. 7.</i> 4. Little parcels of the Gospel, <i>Breviar.</i> | |
| | | <ol style="list-style-type: none"> 5. Becoming <i>Franciscans</i>, <i>confor. l. 1. fol. 101.</i> 6. A Bishops pardon for 40 dayes, a Cardinals for a 100 dayes, and the Popes for ever. <i>Taxa Camar. apud Esp. in 1. ad Tim.</i> | |

V. Rea-

V. Reason.

You stand too precisely upon your *Sacraments*, and require a true *Faith*, in the partaker. Whereas with us, to become a *Monk*, or a *Nun*, is as good as the Sacrament of *Baptism*. *Aquin. de Ingres. relig. l. 2. c. 21.*

And the very true, and real *Body of Christ* may be devoured of Dogs, Hogs, Cats, and Rats. *Alex. Hales, part 4. q. 45. Thom. parte 3. q. 8. art. 3.*

VI. Reason.

Then for your Ministers, every one is allowed to have his *wife*; or else enforced to live *chastly*, whereas with us, the Pope himself cannot dispense with a Priest to *marry*, no more than he can privilege him to take a *purse*. *Turianus* found fault withal by *Cassan. consult. art. 23.*

But whoredom is allowed all

the year long. See Sparkes's discovery, pag. 13. & constitut. Othen. de concubitis clericis removend.

Abominations.

And another sin for June, July, August, which you must not know of. Allowed for this time by Sixtus Quartus to all the family of the Cardinal of S. Lucie, vessel. Grovingens. tract. de indulgent. citat. à Jacob. Laurent. Jesuit. lib. pag. 196. vide Jo. Wolfii lection. memorab. centen. 15. pag. 836.

For indeed the wickedness of the Church-men is a prime Argument of the worthiness of the Roman Church. Bellar. l. 4. de Rom. Pont. cap. 14. artic. 28.

And the Pope can make that righteous, which is unrighteous. l. 1. Decretal. Greg. tit. 7. c. 5.

And yet can no man say unto him, Sir, why do you so? In exarav. tom. 22. titul. 5. c. ad Apostolatus.

VII, and

VII, and last Reason.

You in the Church of England have cast off the Bishop of Rome, whereas the Bishop of Rome is a Blasph. God. Dist. 96, c, Satis evidentur. & Panorm. cap. Quanto Abbas.

CHAP. VII.

By way of Addition.

THe foregoing Sixth Chapter gives an account of some of the Blasphemies and Abominations of the Roman-Church, many more might be instanced: But for the information of those that love Primitive Truth, and hate the Errors of all Backsliders; hereunto is added a Catalogue of certain Books.

In some of which it is evidently
 G 4 proved,

proved, that the *Catholick* and *Apostolick Faith*, which was once (and but once) delivered by *Christ*, is received and maintained by the Church of *England*, as now by Law Established; and that the Tridentine Rule of Faith embraced and contended for by the present *Roman-Church*, (even to fire and sword) is not that *Catholick* and *Apostolick Faith*; and consequently,

That the present *Roman-Church* hath departed from the *Catholick* and *Apostolick Faith*.

Therefore her Communion must be,

1. Forsaken by those who are now in it.
2. Avoided by those who (by Gods mercy) are yet out of it.

In others of them is manifestly detected the Impiety and sinfulness of their Principles and Practices both in Religious and Moral Duties, whether we respect,

1. *Piety*

1. *Piety towards God.*
2. *Justice and Charity towards men.*
3. *Sobriety and Chastity towards our selves.*

1. Where is their Piety towards God, while they affirm,

That the *Gospel* is but a Fable of *Christ*, and that *Gods word*, if it be not expounded as the Church of *Rome* will have it, is but the word of the *Devil*. Nay, even that the Bishop of *Rome* is a *God*; and that he can make that righteous which is unrighteous; and consequently, whatsoever tendeth to the advancement of the *Roman-Church* and interest, is *Holy, Just, and Good*; and that nothing else is so. For which particulars, see the foregoing 6th Chap. I. & II. *Reasons*.

2. Where is their Justice towards men? while they teach, that the Pope may dispense with all Duties, and their Principles set men loose from all obligations in all relations

lations whatsoever ; between Magistrates and Subjects, Lords and Tenants, Husbands and Wives, Parents and Children, Masters and Servants, Buyers and Sellers.

Their Doctrin of Probabilities makes this evident; take an instance of it out of *Castrus Palens*, (a Jesuit) *Opin. Moral. par. 1. dis. 2. pag. 6.* *Non est Controversia, &c.* It is out of all Controversy, that the Religious man, who of his side hath a Probable Opinion, is not bound to obey his Superiour, though the Superiours opinion be the more probable. For in such case it is lawful for the Religious man to embrace that which is most acceptable to him.

Nay, though the commandment of the Superiour be just, you are not thereby engaged to obey him, for it is not just as to all points, and in all Circumstances, but only probably; and so you are probably ingaged to obey him, and probably disengaged from Obeying him.

Why

Why should any Magistrates countenance or tolerate such men ?

Their Doctrin of mental Reservation is no less remarkable. *Sanchez, Opin. Moral. par. 2. l. 3. c. 6. n. 13.* A man may swear (sayes he) that he hath not done a thing, though he really have, by understanding within himself that he did it not on such a day, or on such a day, or before he was born, or by reflecting on some other circumstance of like nature ; and yet the words he makes use of shall not have a sense imploying any such thing. And this is a thing of great convenience on many occasions, and is always justifiable, when it is necessary or advantageous to any thing that concerns a mans Health, Honour, or Estate.

And Filiutius, *Tract. 25. c. 11. n. 331.* says, It is the Intention that regulates the Action: And for the encouragement of those who cannot bethink themselves of particular Reservations, he says, That there is no more required of them,

to avoid lying, then simply to say, They have not done that, which indeed they have; provided they have in general an intention to give their discourse that sense which a prudent man would.

That no Faith is to be kept with Hereticks; (and such they account all those who are not of their Communion) But it is lawful to couzen and cheat them, by Promises and Oaths (which they hold may be lawfully broken) if taken before our Magistrates, because they do not allow them to be lawful Magistrates.

That the Pope may depose Princes, and dispose of their Kingdoms; pardon, nay Canonize King-killers; and Absolve Subjects from their Allegiance. *Bellarmin. de Rom. Pontif. lib. 5. Thom. Aquin. 2.2. quest. 12. art. and Boniface the 8. defined and pronounced, That it was absolutely necessary to Salvation, for every humane creature to be subject to the Bi-*

shop

shop of Rome : And that this is the Doctrin of the *Roman-Church*, See *Concil. lateran. 1. Can. 3. Quod iuramentum debeant præstare seculares Potestates.* Read also *Lysimachus Nicanors Congratulat. Epist.* throughout. Mr. *Foulis* his *History of Popish Treasons and Usurpations.* And by a Book called *Grounds of Obedience*, written by Mr. *White*, a *Romanist*, it appears, That Magistrates cannot expect safety from *Roman Principles*,

The World doth not forget the Murthers of *Henry 3.* and *Henry 4.* of *France*, the *Sicilian Vespers*; nor the Massacre at *Paris*, upon account of their holy League and Covenant : Nor the Gun-powder-Treason in *England*.

Nor can they justly object the Murther of his late Royal Majesty King, *Charles* the First, of ever blessed Memory, to us of the Church of *England*, as then and now by Law established; it being
noto-

notoriously known throughout the whole World, that that execrable Fact was perpetrated by a prevalent Faction of dissenting Brethren (Inhabitants of the Kingdom; but not Members of the Church of *England*) Whose Zeal (not being according to knowledge) was inflamed into Rebellion, by *Roman* Emissaries; and both together, no less sought the Ruin of our Church, than the Murder of that Glorious King, who was.

*Pricipium Martyrumque Alpha
& Omega.*

3. Where is their Sobriety and Chastity? while they authorize Stews, allow Whoredom all the year long, and the practice of other uncleannesses not to be named among men in some months of the year. See the foregoing 6th Chapter, 6. Reason. *Cornel. Agripp. cap. de lenoc.*

Not any sin, but is or may be indulged amongst them, and scarce a known

known sin, but there is a known price for it; and at their Market-rate you may commit them when you will. *Taxa Con. Apost. Mr. Foulis.*

Quis tanti emet Penitentiam.

The Money-changers are gotten into the House of God, and the Banck is set up in the Temple. Unhappy Church, whose treasures are increased by the increase of sin! If St. Peter had practiced those Arts, he needed not have followed his poor trade of Fishing. But he that boasts himself his successor, has made use of his Ship for Traffick, and cannot say, *Silver and Gold I have none.*

What Motives can any considering soul find to imbrace Principles, and follow Practices so dangerous to publick and private *Christians*, Magistrates and People. *Factio gravis Magistratibus.*

Extraordinary care ought to be taken in the Education of our Children, least they suck in those poysons,

poysons, even at home ; But alas ! on the contrary, we send them beyond the seas into the jaws of danger, where the Temptations are seasoned for every palate, and rendred pleasing to every humour and temper, to every age, sex, degree and condition of men, by indulging and allowing them in those sins to which they are most prone ; and easily pardoning them what's past, if they will come over to their Communion.

For the present I shall conclude with this observation, That those persons, who have left the Communion of the Church of *England*, and imbraced that of *Rome* ; have first forsaken the practice of those Virtues and Holy Duties which the Church of *England* requireth at their hands, and without all Controversie, are necessary to Salvation.

 If any be not satisfied with these
 Reasons already delivered in this
 small Tract, I do refer them to
 what hath been already Written,
 and never answered by the Ro-
 manists, viz.

Jewell's Apology for the Church of
 England.

Mr. Hooker in his Ecclesiastical
 Policy.

The most Reverend Father in
 God, Arch-bishop Lamd, in his
 Conference with Fisher the Jesuit.

These two last were recommen-
 ded by His late Royal Majesty
 King Charles the I. to His Children.

Dr. Jacksons Learned Works
 against the Blasphemous Positions
 of Jesuits, &c. about their Church
 Authority.

Bishop Montagues Answer to
 the Gagger.

H

Bishop

Bishop *Montagues* Challenge in the three following particulars, viz.

1. If any, or all the *Papists* living can prove, That the *Roman Church*, as it now stands in opposition to the Church of *England*, is either the *Catholick Church* of *Christ* or a sound Member of the *Catholick Church*, I will subscribe.

2. If any, or all the *Papists* living can prove unto me, That the Church of *England*, as it standeth at this day, is not a true Member of the *Catholick Church*.

I will subscribe,

3. If any, or all the *Papists* living can prove unto me, That any one point at this day maintained by the Church of *Rome* against the Church of *England*, was the received Doctrine of the *Catholick Church*, or concluded by any General Council, or particular approved Council,

cil, or resolved of by any one Father, of credit to be such, for five hundred years at least, after Christ,

I will subscribe,

Ri. Montague.

which you may read in the *Cabala of Letters*, p. 117. Printed for Gabriel Beedle, and T. Collins, 1663.

Missale Romanum, or *The Depth and Mystery of the Roman Mass*, by Dr. Brevint, Oxford, Printed at the Theatre, 1672.

The History of the Canon of Holy Scripture; or certain Books thereof as they are received in the Church of England, by Dr. Cosin, Dean of P. Printed at London, by R. Norton, 1657. in Quarto.

The new Art of Lying, Covered by Jesuits under the vail of Equivocation, by Henry Mason. London, Printed for John Clark, 1624. in Quarto.

The Epicures Fast, or A short Discourse, shewing the Licensousness of

the Roman-Church in her Religious Fasts, by Hen. Mason. London, Printed for John Clarke, 1626. in Quarto.

Les Provinciales, or the Mystery of Jesuitism, written in French, by Louis de Montalte, and done into English.

A further discovery of the Mysterie of Jesuitism. Printed for R. Royston, 1658.

An Account of one suggestion of the Romanist against the Dispatcher Dispatched, by Henry Hammond D.D. London, Printed for Rich. Davis, 1660. in Quarto.

A Vindication of the Sincerity of the Protestant Religion, in the point of Obedience to Sovereigns; opposed to The Doctrin of Rebellion, Authorised and Practiced by the Pope and Jesuits; by Peter du Moulin, D. D. Printed for John Crooke, 1664. in Quarto.

The History of the Romish Treasons and Usurpations, together with a particular account of many gross Corruptions

tions and Impostures of the Church of Rome; by Henry Foulis, B. D. London, Printed for Thomas Bassett, 1671. in Folio.

And to satisfy you concerning Mr. White, at the present a Leader in the *Roman Church*, and a great stickler against the Church of *England*; read a Book of his called *The Grounds of Obedience*, in p. 132. and p. 147. of the same Book, and you will be well satisfied concerning their Disloyalty to Kings, and their pernicious Counsel to Subjects in times of Rebellion.

Euclides Catholicus, sive Demonstratio Romane Fidei. Impressum Londini, pro Guliel. Gilbert, 1673.

An Advertisement.

There is two Books lately published, The first is called, *Priscianus Embryo & Nascens*, being *A Key to the Grammar School*, in
two

two Parts : The other is called *Priscianus Ephebus*.

The *Embryo & Nascens* is for young beginners; both parts tending to the very great ease and delight both of the Master in Teaching, and the Scholar in Learning. Moreover, all the Examples of both Parts are in an *Appendix* by themselves, exactly Construed and Parsed, with necessary Rules to *Nouns, Verbs, &c.* And hinders no Method used in any School.

The *Priscianus Ephebus*, shews the Elegancy of the *Latin Tongue*; in all things clearing and smoothing the way to the *Syntax* of *Lylies Grammar*; with diverse necessary *Indexes* for the use of the Book, and the Learning of the *Latin Tongue*.

Both made by Mr. *Anthony Huiſh*, sometime Master of *Abbinton-School*, and Printed for *William Garret*.

3. *A short Exposition of the latter part of the Common Prayer*, being

Am

*An Explanation of the several Offices
appointed by the Church of England,
by Thomas Elborow, Vicar of
Chiswick. Sold by Joseph Clark at the
Star in Little-Britain.*

FINIS.
